Vol. 3. Numb. 29.

THE REHEARSAL.

1. Of the Act of *Indemnity* and *Oblivion* upon the *Reſtoration* of King *Char.* II. Of what Uſe to the *Presbyterians.*
2. The firſt Step to *Reformation* is in our *Thoughts* and *Principles.*
3. The preſent *Obſervator* ſet to Anſwer the former, as to the *Murder* of the *King.*
4. I have no *Malice* to the *Presbyterians.* The beſt way is to let them alone. To *Forgive* but not to *Truſt* them.
5. The *Obſervator* Charges me, from Sr. *John Dingley*'s Papers, of Reflecting upon the Princeſs *Sophia.*
6. And applies the Calumny to the *Prince* and *Princeſs* of *Orange*, and the late *Revolution.*
7. He is For and againſt *Revolution-Principles*, for they *Cut* both ways.

SATURDAY, *July* 10. 1708.

(1.) *Country-man.* THE *Obſervator* is not Pleas'd with you, *Maſter*, for Producing the Papers of Sr. *John Dingley.* He ſays it was only to Abuſe the poor *Presbyterians.* But that the Act of *Indemnity* Clears them from all that.

Rehearſal. From what? From the *Puniſhment* due to their *Rebellion?* But, *Country-man*, this Confirms their *Guilt.* Elſe, what Needed they an Act of *Indemnity*? A *Pardon* Suppoſes a *Crime.*

Country-m. But he calls it an Act of *Oblivion*, (in the *Obſervator* of the 30th laſt Month, *Num.* 39.) which paſs'd in the Reign of King *Char.* II.

Rehearſ. And what was it we were to *Forget*? Was it their *Good* Deeds, or their *Wicked* ones? And I wiſh they were *Forgot*, ſo they wou'd do them no more. But have they done nothing ſince that time which calls their old *Sins* to Remembrance? Men cannot *Forget*, while they continue the ſame *Practices.* Has the *Obſervator* forgot *Pentland Hills*, and *Bothwell Bridge* in *Scotland*, *Praiſe— God— Barebone*'s Plot, the *Rye-Houſe*, and many more in *England*, not to name others of later Date? Let him look the *Wolf Stript.* Sect. v. p. 21, of the *firſt Edition*, and he will ſee ſome more Inſtances after that Act of *Oblivion.*

(2.) *Country-m.* He ſays that ſeveral *Presbytrian Miniſters* in and about *London* were againſt Cutting off the *King*'s Head, when they ſaw it come to that.

Rehearſ. No doubt men may *Start* at their own *Wickedneſs* when they ſee the diſmal *Effects* of it. And all men do not ſee theſe *Effects* at firſt. *Is thy Servant a Dog that I ſhou'd do theſe things?* ſaid *Hazael.* Men are Drawn into *Wickedneſs* by *Degrees.* Firſt we give way to Evil *Thoughts* of the *King*, and loſe all Reverence to his *Authority*: Then we Delight to *Blacken* him, and give wrong *Turns* to all his *Actions*: Then we *Caball*: And at laſt take *Arms*, under the Specious *Pretence* of *Liberty* and *Property*, ay and of *Religion* too, which Forbids it. And then we muſt *Deſtroy* him for our own *Security*! Therefore *Solomon* began at the Root, and bade Us beware of *Curſing the King in our Thoughts.* And for this Reaſon I have Endeavour'd to Diſprove the *Principles* of *Rebellion.* For our *Actions* flow from thence.

But as to the Part the *Presbyterians* had in the *Murder* of King *Char.* I. or the *Reſtoration* of King *Char.* II. of which the *Obſervator* Boaſts, I refer him to that Book which his Predeceſſor *Obſervator* took to task, call'd *Caſſandra*, where in the *firſt Part*, Sect. xiv. and xv. theſe two Points are Particularly Conſider'd. And are not at all Anſwer'd, either by this or the former *Obſervator.*

(3.) But what will he ſay to *Tutchin-Obſervator* which he Continues? Who Juſtifies the *De-Collation* (as he in *Scorn* calls it) of K. *Char.* I. And *Ridicules* its being a *Martyrdom.* Which he will find in my *firſt Volume*, ſee *Charles* in the *Index.* And can the Act of *Oblivion* take Place, while theſe

Horrid

Horrid things are every Day Repeated, and the *Wounds* of our *Martyr'd Soveraign*, and of *Monarchy*, are thus Ript up, and kept ſtill Freſh a *Bleeding*!

(4.) But I have no *Malice* to the *Presbyterians*, tho' I cannot *Forget* them. They will Rub up our *Memories*! I wou'd only Imitate the *Piety* and the *Prudence* of King *Char.* I. in his *Dying words* to his *Children*, which I have given you before, that is, *To forgive theſe men, but never to TRUST them, for that they had been moſt FALSE to him who gave them POWER.*

But I love not to *Rake* into *Dirt*. I have only Refer'd the *Obſervator* where he will find *Anſwers* to his *Vindications* of them, but I do not *Repeat*. And the Kindeſt thing he can do for them, is to ſay Nothing of them, for the leſs of them the Better— Therefore I leave him to purſue his other Matters, wherein he Performs to much more Advantage.

(5.) *Country-m.* But he has another Charge upon you, *Maſter*, and more *Terrible* than this— In the ſame *Obſervator*, N. 39. he ſays of the Publiſher of theſe *Papers* of Sr. *John Dingley's*, That *her Royal Highneſs Princeſs SOPHIA, is much Oblig'd to him for Accuſing her Mother of being Privy to ſuch a Plot againſt her own Father and Brother, and not Revealing it. He makes her a very Dutiful Daughter and Siſter.*

Rehearſ. This was ſtraining a Blow at me as much out of the way as when they wou'd make me an Enemy to the *Revolution*! For was it any Reflection upon the Princeſs *Sophia* to ſet down an Anſwer of her *Mother's* which was very *Chriſtian*, and very *Loyal*? Was that to ſay, or to ſuppoſe, that Princeſs *Sophia* wou'd not have done the ſame? That She wou'd not have prov'd as *Dutiful* a *Daughter*, and as Juſt and Kind a *Siſter*, had her Caſe been the ſame? Or that the Offer of a *Crown*, from the Hands of *Rebels*, and Contrary to the *Laws* of the Land, wou'd have made her Swerve in the leaſt, from her Duty to *God*, to the *King* her *Father*, or to the *King* her *Brother*? Tho' *Popery* was Objected to them, and tho' it had been True?

And to Charge the *Queen* of *Bohemia* that She did not Reveal this *Conſpiracy* to her *Father* and her *Brother*, is I ſuppoſe ſpeaking without Book. Unleſs the *Obſervator* was let into the Secret more than Sr. *John Dingley*, and knew that She did not.

(6.) *Country-m.* But he ſays, *Allowing the Charge to be true, have you not given the Presbyterians an Unlucky Opportunity to Reply, that they Remember the Time, when the Church of England made juſt Application to the late King James's Daughter, and his Son in Law, to take Arms againſt their Father*, &c.

Rehearſ. To take *Arms* againſt their *Father*—— Did any body Deſire them to do that? And was Mr. *Obſervator* and the *Presbyterians* in this *Secret* too? How elſe ſhou'd they make this *Reply*? The *Prince* of *Orange* Declar'd againſt it. Will they give Him the Lie too? But why do they not Name thoſe of the *Church* of *England* who made this *Application*? They have been often Deſir'd to do it. But it is ſuch a *Secret* that they cannot find it out! Sr. *John Dingley* Names *Mackdowell*, and *Layton*, and *Peters*, who where *Presbyterian Preachers* and ſent to Solicite the *King* and *Queen* of *Bohemia* to take *Arms* againſt their *Father*. Let the *Obſervator* Name thoſe *Biſhops* or *Clergy*, or true *Sons* of the *Church* of *England*, who made the like *Application* to the *Prince* or *Princeſs* of *Orange*. But theſe Men will put the *Revolution* upon the *Depoſing* Point, upon the ſame Foot with the 30 of *January*, and Juſtify Both upon the ſame *Principles*. They will not take Notice of the *Abdication* upon which the *Convention* went. They care not a Farthing for a *Revolution*, Unleſs they can make it a *Rebellion* too! Elſe it is no *Revolution* for *Them*!

(7.) *Country-m.* This then is what they Mean by *Revolution-Principles*. For they wou'd Hang any Man of *Revolution-Principles*, where ther was no *Rebellion* in it, but *Reſtoring* of *Right*, as in the *Revolution* which brought Home K. *Char.* II. *Monmouth* was of *Revolution-Principles*. And the *Prince* of *Orange* was for Another *Revolution*. And they that were for the late *Invaſion* were of *Revolution-Principles*.

Country-m. Then one *Revolution* produces Another. Is ther no *Gelt-Revolution* that wou'd *Beget* no more? For they'r *Chargeable* things. It's a Good thing, *Maſter*, to know when one is well. For we often *Change* for the *Worſe*!

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